

CHRISTIAN SECRETARY

Christian Secretary.

HARTFORD, FRIDAY, MARCH 16, 1849.

Religion—What is it?

The etymology of the word may perhaps afford us the truest idea of its significance. It is *re* and *lige*, to bind anew, or to bind back. Men have revolted and turned away from their God, and religion is nothing more nor less than a returning and binding back again to God. It is a re-uniting of the soul to its Maker and Sovereign, by the tie of reverence and gratitude and holy love, involving, of course, the spirit of submission and hearty obedience. To accomplish such a restoration of man to his God, was the very essence of the Saviour's mission into the world. In Jesus, we behold the Everlasting God binding himself to man, that He might bind man to Himself; and only so far as this object is effected, is the religion of the gospel experienced and understood. Anything that comes short of this, whatever may be its pretences, is not true religion; and *per contra*, whenever that result is secured, there is genuine religion, whatever peculiarities of experience, (or, technically, whatever lack of "experience") may have attended the process. But this is a result which nothing but a vital faith in the crucified Redeemer will ever accomplish. The whole tenor of divine revelation attests this—the whole history of our race confirms it.

Hence, in looking for the evidences of any man's faith, or (which amounts to the same thing) of his religion, we ask, Does he really show that he is bound to God? does he show that he loves God, by serving and obeying Him? Is this the disposition of his heart, as evinced by his life? If so, that is enough—if not, then, let him say what he may of his "experience," the evidence is all against his claim to religion.

Hence again, we dislike the phrase "getting religion." Religion is not, properly speaking, something to be got—it is something to be experienced, and something to be done. Yet how many will talk of getting religion, as though it were a thing to be got, at meeting, in a revival, to be carried home and laid away when the revival is over, and to be looked up and used again, perhaps, only as future contingencies may require; or perhaps to be lost by the way, for somebody else to find!

Hence, once more, a true revival of religion is a revival of attachment to God. The term, as applied to an individual or to a church, should be held to denote, essentially, an increase of love to God, and a strengthening of the spirit of obedience and fidelity. And surely, in this sense we have a right to expect a permanent revival of religion. These are elements that ought to be evermore abiding, and more and more abounding, even though they may not always manifested in precisely the same frames and phases. Such a revival of religion we long to see in all our churches. Is it not time for Christians to be expecting and praying and striving for such a consummation, instead of mere transient fervors, and fitful gusts of feeling and passion, under the name of religion? Will not our readers, with this view of the thing desired, unite with us in the petition, "O Lord, revive thy work?"

Kirwan and Baptismal Regeneration.

"With too many, baptism takes the place of Christ and his crucifixion. Never did a Papist more strongly insist on 'Thou art Peter,' or a modern High Churchman on 'apostolic succession,' than some Baptists do upon immersion. With too many it is the one thing needed." . . . If they make it not baptismal regeneration, they make it something very like it."—*Kirwan to Dr. Cate.*

"Some," says Lord Bacon, "when they know within themselves they speak of that they do not well know, would nevertheless seem to others to know of that which they may not well speak."—The truth of these particulars is demonstrated in Kirwan's late endeavor. To assert that Baptists adopt the Papal doctrine of baptismal regeneration, or "something very like it," is no new thing. This assertion might conceal the fact, that infant baptism, now changed to infant sprinkling, is the legitimate offspring of this doctrine, as developed by the teachers of the church in the third, fourth and fifth centuries. It might obliterate the truth, that baptismal regeneration constitutes a main support in all Church and State establishments,—that even in New England infant baptism was once the charter of spiritual and civil privilege. It might wipe from the page of history, the blood which there records the Baptist's unswerving opposition to this doctrine. For his ingenuous endeavor, Kirwan deserves the thanks of his former and present friends. Yet in these days, the charge made, displays either ignorance of Baptist principles, or a perversity in their construction.

With Baptists, regeneration by the Holy Ghost, is the only door into Christ's kingdom. They baptize only those whom they believe God has regenerated. The distinction between the outward act and the inward change, is clearly set forth in the New Testament. A thief on the cross died regenerate, though unbaptized, and a Simon Magus although baptized, was affirmed to be in the gall of bitterness and the bonds of iniquity. And because the Spirit has renewed the heart, they allow the right of no one to baptize the body.

Again, they claim that the divine commands of the Saviour, perfect and complete,—sealed with the unsleeping curse against any or all, who shall add to, or take from them, admis of no modification, but require literal observance. For these reasons, they reject infant sprinkling, and account nothing baptism but immersion,—the baptism of the New Testament, and for 1300 years the almost universal practice of the churches. To this they adhere, notwithstanding the decrees of Popes, the opinion of John Calvin, or the vote of Dr. Lightfoot. And for these principles, the Waldenses, the Mennonites, the Lollards, and other sects in past ages offered up their lives, and made the world vocal with their dying testimonies. But this tenacity of principle, is to Kirwan, but "vulgarized nonsense"! Will he show us where sense and obedience unite?

So far, however, is the charge of Kirwan removed from truth, that the doctrine of baptismal regeneration was the parent of infant baptism. It is now the true support of that system, as we may show. In the third century, the ascription of saving virtue lodged in the two great ordinances, led directly to infant baptism and infant communion. These ordinances were, in the estimation of the Fathers, the golden channels through which eternal life flowed into the soul. To this Neander testifies: *Church History* vol. 1, p. 313. "From

the want of duly distinguishing between what is outward and what is inward in baptism, (the baptism by water and the baptism by the Spirit,) the error became more firmly established that without external baptism, no one could be delivered from that inherent guilt, could be saved from the everlasting punishment that threatened him, or raised to eternal life; and when the notion of a magical influence, a charm connected with the sacraments continually gained ground, the theory was finally evolved of the unconditional necessity of infant baptism." So also, participation in the elements of the supper was deemed necessary to the principle of subjugation founded upon intellectual superiority to be true, and be applicable to races and to nations, who is to prevent its being applied to individuals? And then the wisest man in the world would have a right to make slaves of all the rest of mankind!"

If we look to the Fathers, the decrees of councils, the confessions of faith, or to the writings of eminent Pseudo-baptists, we may easily ascertain who advocate baptismal regeneration.

Cyprian in his reply to Fidus, as the oracle of the council of Carthage, A. D. 252, affirms, "that the grace and mercy of God (i. e. as received in baptism,) are to be denied to man as human being as soon as he is born." And in his 73d epistle, he writes, "thence begins the origin of all faith, the saving entrance to a hope of eternal life," &c.

Gregory Nazianzen in his 40th oration, deems baptism a more divine and exalted creation, than the original formation of nature." And to these might be added, the frequent testimonies of Origen, Chrysostom, Ambrose, Augustine and all the early fathers, whose writings have come to us, who created and defended infant baptism, mainly upon the ground of its saving virtues.—Such was the birth of infant baptism. For the denial of the cardinal argument of its support and the claim that individual faith, not sacramental virtue, saves, Baptists have been made to feel the scourge, the prison damp and the fire, as Kirwan must know.

Read the decisions of councils affirming the vital necessity of baptism. A council convened at Mela, A. D. 416, decreed, "that whoever denies that little children by baptism are freed from perdition and eternally saved, be accursed," and in 418 "the damnation of unbaptized infants was affirmed." Council after council upheld this heresy, until it was finally decided in the Council of Trent, A. D. 1547, "if any one shall say that baptism is indifferent, that is, not necessary to salvation, he should be excommunicated." Then, and only so far as this is concerned, did the authority of the system, if adopted, incline to a liberal margin so as to obviate as many objections and to unite as many opinions as possible. Whether the commencement of the operation of the system be a little earlier or later, is not so important as that a day should be permanently fixed, from which we could look forward with confidence, to the final termination of slavery within the limits of the commonwealth.

"Whatever may be the day fixed, whether 1855 or 1860, or any other day, all born after it, I suggest, should be free at the age of twenty-five, but be liable afterwards to be hired out, under the authority of the State, for a term not exceeding three years, in order to raise a sum sufficient to pay the expenses of their transportation to the colony, and to provide them an outfit for six months after their arrival there."

Mr. Clay considers the colonization of the free blacks, as they successively arrive from year to year at the age entitling them to freedom, a condition absolutely indispensable. Without it, he is utterly opposed to any scheme of emancipation that little ministry is indebted to the civil authority for whatever degree of superiority or excellence they may possess as Doctors of Divinity, over their less favored brethren in the ministry. This is one source of authority by means of which ministers attain distinction. There is yet another source by which the same title may be fairly earned, which may be illustrated by an incident that was related to us a day or two since.

The funeral sermon of the Rev. Daniel Wildman, who died in Lebanon, some three weeks since, was preached by Rev. Augustus Bolles, of Colchester, who for nearly half a century had been an intimate friend of the deceased. Elder Wildman had been an eminently successful minister in his day, and hundreds, perhaps thousands, had been led to Christ through the instrumentality of his preaching.

He possessed a remarkably clear and discriminating mind, and many of his doctrinal sermons were themes of comment and praise in all the churches. In alluding to the character of the deceased as a theologian, Mr. Bolles remarked,

"Without the authority of any corporation, for I ask no such authority, I declare our deceased brother to have been a Doctor of Divinity to all intents and purposes; understanding the term to signify, as the learned Doctors themselves have interpreted it—"a teacher of theology."

Elder Wildman had never received a diploma from any of the schools; but his theology was drawn from the word of God by anxious and prayerful study, and through life he proved himself to be "a workman that needeth not to be ashamed." Which, then, we ask, is the *rightful authority*, college corporations which *stigmatize* men Doctors of Divinity, who are as diverse in their theological views as light and darkness, or a sound mind, the word of God, and fervent prayer?

where black subjects of slavery could not be obtained, and that in Africa, where they may enter into greater preference for their color as we do for ours, they would be justified in reducing the white race to slavery, in order to secure the blessings which that state is said to diffuse.

"An argument, in support of reducing the African race to slavery, is sometimes derived from their alleged intellectual inferiority to the white races; but, if this argument be founded in fact, (as it may be, but which I shall not now examine,) it would prove entirely too much. It would prove that every white nation, which had made greater advances in civilization, knowledge and wisdom than another white nation, would have the right to reduce the latter to a state of bondage. Nay, further, if the principle of subjugation founded upon intellectual superiority to be true, and be applicable to races and to nations, who is to prevent its being applied to individuals? And then the wisest man in the world would have a right to make slaves of all the rest of mankind!"

Mr. Clay says he was of opinion that Kentucky was in a condition to admit of the gradual emancipation of her slaves in 1799, when her Constitution was adopted; that opinion has never changed, and now after a full and deliberate consideration of the subject, it appears to him that three principles should regulate the establishment of a system of gradual emancipation. The first is, that it should be slow in its operation, cautious and gradual, so as to occasion no convulsion, nor any rash or sudden disturbance in the existing habits of society. Second, that as an indispensable condition, the emancipated slaves should be removed from the State to some colony. And, thirdly, that the expenses of their transportation to such colony, including an outfit for six months after their arrival, should be defrayed by a fund to be raised from the labor of each slave.

Your's from Newville above Maulmain, MYAH A.

To Teacher GATES.

Louk a beautiful bible, what hinders you from becoming a child of God? You requested us to pray for you. We do pray for you, and not you alone, but for all. But while I pray for you, dear friend, my heart is distressed. Why? The Holy Book says, that "except a man be born again, he cannot see the Kingdom of God." Oh then beware. If you sin and lose your soul, who will praise you? If you repent and be saved, who will revile you? Friends, I cannot say more to you—I will say a word about myself—will you consider it? When I was a mere child I went 50 miles on foot to learn to read the word of God. On my return, I asked my parents whether they wished me to become a good or a disobedient boy? They replied that they desired me to be a good child. Then I thought, if earthly parents desire their children to do right, how much more our Heavenly Father will delight to see his children walking in the truth.

After I went 90 miles to the city of Maulmain, to attend school. There I became a disciple. I was baptized before any of my brothers and sisters, though I was the youngest but one. Why did I become a disciple so young? O dear friends, it is because death was in the world and we none of us know when we are going to die. O then do each of you consider and become a disciple immediately.

Oh my brethren and sisters in New London, you have made me many presents, but I have nothing to give you in return. May God reward you for my sake—may he bless every one of you—may your beautiful city be established, and ever healthy, and blessed.

Yours from Newville above Maulmain,

MYAH A.

Which is the rightful Authority?

The New York "Independent," in a notice of Rev. Mr. Turnbull's "Theophany," incidentally remarks, "We would call him Doctor, but we are in doubt whether he has been thus stigmatized by any rightful authority."

By "rightful authority" we suppose the Independent means the authority vested in college corporations in virtue of an act of the Legislature, it being understood that degrees in divinity are not conferred without such authority; consequently the titled ministry are indebted to the civil authority for whatever degree of superiority or excellence they may possess as Doctors of Divinity, over their less favored brethren in the ministry. This is one source of authority by means of which ministers attain distinction. There is yet another source by which the same title may be fairly earned, which may be illustrated by an incident that was related to us a day or two since.

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These are the main features in Mr. Clay's letter. His views will undoubtedly produce an effect in favor of emancipation in Kentucky, where his opinions are so decidedly popular. Emancipation has many ardent friends and self-sacrificing supporters in that State, and this letter, coming as it does from a slaveholder, and one of the most distinguished statesmen in the country, may prove the very thing that was needed to secure the proposed amendment to the Constitution.

This is Kirwan's creed. Here it is expressly affirmed that the virtue of baptism is such, that grace, at the administration of the rite or afterwards, is conferred by the Holy Ghost upon all who are included in the purposes of mercy. Is this not kindred to the doctrine of sacramental grace?

Matthew Henry, in his treatise on baptism, claims, that "it is putting the child's name into the gospel grant."—We are baptized into Christ's death, i. e., God doth in that ordinance, seal, confirm, and make over to us, all the benefits of the death of Christ.—Infant baptism speaks an hereditary relation to God, that comes to us by descent." John Wesley in a like treatise, writes:—"By water then, as a means, the water of baptism, we are taught, 'the baptism is necessary to salvation, and is administered; yet, notwithstanding by the use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infans), as that grace belongeth unto, according to the counsels of his own will, in his appointment of time."

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New Publications.

A BOOK FOR THE ELDEST DAUGHTER. By a Lady. Boston: Mass. Sabbath School Society. 1849.

The title of this book indicates its object. It contains thirteen letters, embracing all the most important topics necessary to the moral and religious training of a young lady occupying the responsible station of the eldest daughter. The letters are written in plain, common sense style, and are replete with good advice, which if followed cannot fail to lead the reader in that path whose ways are pleasantness and peace.

STAR OF BETHLEHEM; or Scenes in the Life of the Saviour. Mass. S. Society. 1849.

Some of the most important events in the life of our Saviour are here presented in the form of a familiar dialogue between a father and his son. It is an excellent book for Sabbath Schools.

ELIJAH LEWIS; or the fatal Christmas Day.

The subject of this little volume was drawn while, in company with several of his school mates, he was engaged in skating on a deep pond in Goshen, Litchfield county, Ct.; it is designed as a warning to boys against venturing, at the hazard of their lives, in dangerous places. Published as above.

Charles Hosmer is agent for the sale of the above books.

HERE A LITTLE AND THERE A LITTLE. N. York. Baker & Scribner. 1849.

The author of "Peep of Day," "Lure upon Line," and "Precept upon Precept," has here furnished another excellent book for children. Commencing with the creation, the most important events and circumstances recorded in Scripture are related in a familiar style, calculated at once to attract the attention and fasten conviction of the truth of the narratives upon the mind of the young reader. It is a very excellent book for children and Sabbath School Libraries.

For safe by E. Hunt.

THE CHRISTIAN REVIEW. Brockett, Fuller & Co., Agents.

The lateness of the hour at which the March number of the Review was received, prevented an examination of the articles contained in it, and we can, at present, only give their titles.

Art. 1. Principles of Zoology.
2. Sailing of Messrs Judson and Newell, in 1812.

3. Tour through the land of Goshen.
4. Report of the American Baptist Missionary Union.
5. Rev. John Foster and his Reviewers.
6. Life of Rev. Isaac Backus.
7. Literary Notices.
8. Literary Intelligence.

The article on the "Emigration of Messrs. Judson and Newell," is from the pen of Rev. S. M. Worcester, D. D., and is designed to correct certain statements that appeared in the Judson Offering, and in the June number of the Christian Review, relative to the departure of these missionaries from Salem, Feb. 18, 1812; which the writer seems to suppose reflect improperly upon the character of his father, Rev. Dr. Worcester, the first Secretary of the American Board. Dr. Worcester evinces a zealous jealousy for the fair name of his deceased father; but we cannot believe that there has been any intentional injustice in the case.—That Messrs. Judson and Newell received all those kind and fraternal attentions at the time of their departure, which their situation seemed to demand, we cannot doubt; but that their "departure" resembled those of later years, no one at all acquainted with the missionary spirit of New England as it is now, and as it was in 1812, will for a moment suppose. We regret that Dr. Worcester should have felt called upon to vindicate his father's honor, and yet the circumstances of the case seem, in some manner, to justify the course he has taken. His article will not be lost, inasmuch as it throws additional light upon the early missionary operations of New England.

FRUITFULNESS.—The London Church Society has several prosp'rous missions in Western Africa. The stamp of Regent much promise; the village contains about inhabitants, who have been most wholly reduced from Paganism. The church numbers communicants, besides a large number of can-

TH CONGREGATIONAL CHURCH.—We learn Fourth Congregational Church in this city possessed of their house of worship to the owners of the first story of the building—great inconvenience has always been experienced in ascending and descending the flight of stairs used as the entrance to the audience and the congregation have probably learned that the house of God and a house of merchandise should not be united. We are negotiating for the Butler place, in Main street, nearly opposite Dr. Bushnell's.

ON RIGHT SIDE.—Temperance men principles have triumphed again in the city of Boston. No license is to be the order of for another year, and we trust forever.

great question was decided on Monday last, in the city hotel keepers petitioned for a license. The petition was referred to the committee on licensing, and they reported against the prayer of the petitioner. Mayor Bigelow gave a vigorous speech in favor of licensing, in the views of his inaugural address, but of the Aldermen was unanimous against it. So his honor the Mayor, was alone in it—and yet not alone, for hosts of liquor and drinkers will be with him heart and

friends of temperance may well hold a cold bilee over this blessed result. Especially think that some suitable testimonial of gratitude of Aldermen, ought to be made by our temperance citizens. Let them act as they deserve, for so courageously sustaining the principles to which Quincy gave his whole authority and influence. Surely this matter will be looked to.

REPORT.—Distress and starvation still prevail'd to an alarming extent. In the country, destitution and squalid wretchedness arrived at an alarming height; the land and hundreds of the most substantial leaving the homes of their fathers to other shores that field for their industry denied them at home.

FATL LOSS OF LIFE AT GLASGOW.—The Royal at Glasgow, Scotland, took fire on evening, Feb. 17, and in the hurry and attending the rush for the doors, sixty persons lost their lives,—among the number a little girl only three years of age. The fire was a leakage in the gas pipe, and which exploded by a lucifer match used one to light his pipe. The fire was extinguished in all parts of the world.—*Bost. Trav.*

THIS.—Rev. Mr. Lyons states that "you" one hundred families at Weimar (Saxony) supplied with the native newspapers, will also find that the newspaper is general for." How sorry American Christians are to have those poor islanders get ahead in such a matter as this.—*Bost. Reporter.*

J. Lane, says the Watchman and Recorder are sorry to learn, has resigned the office of the Bishop church and society in Oldham.

ARGE BANK.—Elisha Colt, Esq., cashier, chosen President of the Exchange Bank, of Roderick Terry, Esq., deceased, and swell, for several years Teller to the Bank,

SUICIDE.—Mr. Henry Strickland, of South Glastonbury, committed suicide on the night of the 9th inst., by cutting his throat. He was 36 years of age. He had been deranged for several days.

DEATH AND INTERMISSION.—On Monday morning an Irishman, named Thomas Leach, was found dead by the roadside, a short distance this side of Eggleston. He was frozen fast to the ground. The story of his death is to be told in a few words. On Sunday he left his home in Lisbon, and came down to Norwich to attend service at the Catholic church. He staid for hours in the evening, having first supplied himself with a bottle of spirit, and this was the last known of him till he was found by his wife, who had a half-filled bottle by his side. He left a wife and seven children.—*Norwich Journal.*

SINGULAR OCCURRENCE.—On Tuesday evening at about 9 o'clock, says the Baton Rouge Gazette, of the 24th ult., the citizens of our town were alarmed by a tremendous explosion, that shook many in instances houses and otherwise caused alarm. Some supposed it was an earthquake, others less affected by the concussion presumed that it was a piece of artillery. Upon inquiry it turned out to be a gun, that burst as it descended westwardly from the town. It must have been of unusual size and brilliancy, as we are informed the heavens were for a considerable distance illuminated.

INTERESTING LEGAL DECISION.—Judge Eldred, of Pennsylvania, has decided, says the National Intelligencer, in Court, last evening at a keyhole, whether all quietude, good manners, and the clear-cut maxims of common law, in a man; is perfectly legal and justifiable in any individual of the gentler sex, owing to the amiable weakness of curiosities.

The Roman pontiff will enjoy all the necessary to the independence of the spiritual power.

The form of government of the Roman is pure democracy, and will take the same of the Roman republic.

The Roman republic will have, with the relations which a common nation-

most unbounded joy was manifested in the announcement of this result. At 2 o'clock in the afternoon the flag of the Republic was saluted at its birth by the firing of from the Castle of St. Angelo. Two, a grand Te Deum was chanted at St. Peter's on the occasion of the proclamation of the

Roman clergy having refused to officiate, celebrated by a military chaplain, assistants bearing torches, the representatives people being present. The name of is suppressed in all public documents' legal sentences, and the Roman Republic is dead.

The Pope is officially deposed and stripped

of civil power, while a republican

floating over the walls of the seven-hill-

and unless foreign powers interfere, Rome

again become "the seat of the beast."

It may be made to reinstate him, but the

of the past year plainly indicate the hand

ruling providence in the affairs of the

and from present appearances, there is

prospect of popery ever again becoming

able opponent to a pure Christianity. The

which the heart of popery has received must

only extend to the remotest extremities.

SCIENCE.—The Boston Atlas states that

Charles Avery, of Alleghany City, has

lot of ground on Library Street, in that

\$20,000, and has put under contract a

worth \$10,000, for the benefit of the col-

legety Methodists. The building is in-

to be used for a church, college, and pri-

ncipal. It is the intention of the donor that

branches of education be taught.

IN DARKNESS.—The London Church

ary Society has several prosp'rous mis-

Western Africa. The stamp of Regent much promise; the village contains about

inhabitants, who have been most wholly reduced from Paganism. The church numbers

communicants, besides a large number of can-

TH CONGREGATIONAL CHURCH.—We learn

Fourth Congregational Church in this city

posed of their house of worship to the own-

ers of the first story of the building—great inconveniences has always been ex-

perienced in ascending and descending the flight

of stairs used as the entrance to the audience

and the congregation have probably learned

that the house of God and a house of merchandise should not be united. We are negotiating for the Butler place, in Main street, nearly opposite Dr. Bushnell's.

IT is a very eligible location for a church,

present is occupied by old dwelling

nearly a century ago.

ON RIGHT SIDE.—Temperance men

principles have triumphed again in the city of

Boston. No license is to be the order of

for another year, and we trust forever.

great question was decided on Monday last,

in the city hotel keepers petitioned for a license.

The petition was referred to the committee on licensing, and they reported against

the prayer of the petitioner. Mayor Bigelow

gave a vigorous speech in favor of licensing,

in the views of his inaugural address, but of the Aldermen was unanimous against it. So his honor the Mayor, was alone in it—and yet not alone, for hosts of liquor and drinkers will be with him heart and

friends of temperance may well hold a cold bilee over this blessed result. Especially think that some suitable testimonial of gratitude of Aldermen, ought to be made by our temperance citizens. Let them act as they deserve, for so courageously sustaining the principles to which Quincy gave his whole authority and influence. Surely this matter will be looked to.

REPORT.—Distress and starvation still prevail'd to an alarming extent. In the country, destitution and squalid wretchedness arrived at an alarming height; the land and hundreds of the most substantial

leaving the homes of their fathers to other shores that field for their industry denied them at home.

FATL LOSS OF LIFE AT GLASGOW.—The Royal at Glasgow, Scotland, took fire on

evening, Feb. 17, and in the hurry and attending the rush for the doors, sixty

persons lost their lives,—among the number a little girl only three years of age. The fire was a leakage in the gas pipe, and which exploded by a lucifer match used one to light his pipe. The fire was extinguished in all parts of the world.—*Bost. Trav.*

THIS.—Rev. Mr. Lyons states that "you"

one hundred families at Weimar (Saxony)

supplied with the native newspapers,

will also find that the newspaper is general for." How sorry American Christians are to have those poor islanders get ahead in such a matter as this.—*Bost. Reporter.*

J. Lane, says the Watchman and Recorder are sorry to learn, has resigned the office of the Bishop church and society in Oldham.

ARGE BANK.—Elisha Colt, Esq., cashier,

chosen President of the Exchange Bank,

of Roderick Terry, Esq., deceased, and

swell, for several years Teller to the Bank,

whose name we are unable to learn, arrived here from New York, and rented a house in the neighborhood of Second and Phoenix streets, Kensington, and with his lady set up a small trimming store.— Affairs went well for a while, when it became rumored that the lady was not the lawful wife of the man, and she arrived here yesterday afternoon from Baltimore. She watched the house for several hours, and having caught her betrayer, she whipped him in a style that places all of Tom Haver's egotistic publications in the shade. She afterwards gave the lady a lecture which far exceeded anything that can be found in Mrs. Caudle's vocabulary. How the matter is to finally terminate has not yet transpired.—*Phil. Bul.*

THE NEW CABINET.—CONGRESS.—The nomina-

tions of the Affairs of State, sent on Tuesday, were con-

sidered on Wednesday, as follows:

John M. Clayton, of Delaware, Secretary of State.

Wm. Meridith, of Penn., Secretary of the Treas-

ury.

Thos. Ewing, of Ohio, Secretary of the Home

Department.

George W. Crawford, of Georgia, Secretary of War.

William B. Preston, of Virginia, Secretary of the Navy.

Jacob Collier, of Vermont, Postmaster General.

Reverdy Johnson, of Maryland, Attorney General.

Death of Miss Lyon.—We hear with feelings

of deepest sorrow, of the death of Miss Lyon,

who has for many years occupied the useful position of Principal of the Young Ladies' Seminary at Mt. Holyoke, South Hadley. Her death was sudden and unexpected, and her loss will be deeply felt in all parts of the world.—*Bost. Trav.*

ROCHE ALLE REPLICAN.—Ambrose Cox, a colored

man serving in New Haven, recently returned to

that city from a voyage, and one evening last week,

to satisfy a difficulty with some person or persons, liquor was put in requisition, of which he drank. Shortly after, Cox complained of a grip pain at the head, and which continued until his death. It is not known what caused the attack, nor what relieves some popular errors. At the same time it is not adapted to prove a practical and experimental po-

litical cause.

THE HUNGARIAN WAR.

In Austria and Hungary, affairs have again taken an favorable turn. The Imperialists have

certainly been beaten in several encounters with the Hungarians, and the latter are likely to give them a great deal of trouble.

It is impossible to read the accounts of this fractious war without being struck by the frankness and boldness with which the Imperialists have carried on their

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CHRISTIAN SECRETARY.

Poetry.

Written at my Mother's Grave.

BY G. D. PRENTICE.

The trembling dew-drops fall
Upon the shutting flowers—like souls at rest;
The stars shine gloriously—and all,
Save me, is blest.

Mother—I love thy grave!
With its blossoms blue and mild,
Waves o'er thy head—when shall it wave
Above thy child?

'Tis a sweet flower—yet must
Its bright leaves to the coming tempest bow—
Dear mother—'tis thine emblem—dust
Is on my bough.

And I could love to die—
To leave untaught life's dark, bitter streams—
By thee, as erst in childhood, lie,
And share thy dreams.

And must I linger here,
To stain the plumage of my sinless years,
And mourn the hopes to childhood dear
With bitter tears!

Ay—must I linger here,
A lonely branch upon a blasted tree,
Whose last frail leaf, untimely sere,
Went down with thee.

Off from life's withered shore,
In still communion with the past, I turn,
And muse on thee, the only flower
In memory's urn.

And when the evening pale
Bows like a mourner on the dim, blue wave,
I stay to hear the night-winds wail
Around thy grave.

Where is thy spirit flown?
I gaze above—thy look is imaged there—
I listen—and thy gentle tone
Is on the air.

Oh come—whilst here I press
My brow upon thy grave—and in those mild
And thrilling tones of tenderness,
Bless, bless thy child!

Yes, bless thy weeping child,
And o'er thine urn—Religion's holiest shrine—
Oh give his spirit unduled
To blend with thine.

Religious & Moral.

Foreign Religious Intelligence.

FRANCE.

It deserves to be noticed that the enthusiasm, with respect to the Pope, has sensibly abated. Last month his presence was expected in France as that of a demi-god. General Cavaignac addressed the Pope in letters written in a most humble, pressing strain, beseeching him to take refuge in our country. The Minister of Worship was sent to meet him. The National Assembly were preparing to give him a magnificent reception. Everybody anxiously asked, "Is he arrived? Will he come or will he not?" and public attention was, in a manner, absorbed by this subject.

Now, it is quite different. Let Pius IX. arrive in France, or let him stay away, I believe that the mass of the public will be but little interested. What is the cause of this change? It is attributable especially, in my opinion, to the difference of political circumstances. In the month of December, the Pope's visit was an *electoral affair*. General Cavaignac would have gained many suffrages among the rural population had he been supported by the Roman Pontiff. Now, the President of the Republic is appointed, and all this effervescence is at an end.

The fact which I have just indicated is of importance, for it proves that, in France, Roman Catholicism possesses scarcely any vitality except when it is connected with political passions. Let us not be satisfied with looking at appearances merely; let us penetrate into the essence of the matter, and we shall be convinced of the truth of the remark which has just been made. A superficial observer, seeing, a few weeks since, with what anxiety, with what ardor, the French expected the arrival of Pius IX., might have easily led to believe that there is much devotion to Popery in the heart of the nation. Well! he would be grossly deceived. This apparent enthusiasm was owing much more to the struggle between the two candidates for the presidency than to attachment to the Church of Rome.

Apply the same remarks to other facts. Some time after the revolution of February, the people were incessantly calling upon the priests to pronounce a benediction upon the trees of liberty. Was this a sign of sincere piety—a proof that any real value was attached to the ceremony performed by the priests? The clergy thought that it was, and they flattered themselves that they had regained a powerful ascendancy over the masses of the people. But this was a total mistake. The working men of Paris are not Papists at all. They do not even know what the dogmas of Romanism are; and if they did, they would contemptuously reject them. In calling the ministers of Rome around their trees of liberty, they were chiefly moved by the desire to prove that, at the present time, the people are sovereign—absolutely sovereign in France, and that even religion must obey their will. The priest coming with his benediction to these democratic *fêtes*, was the symbol of the submission of the clergy to the behest of public opinion—that is all. Let no one, therefore, be deceived in this matter; the great majority of the population in the towns of our country are Papist in name only.

The National Assembly rarely discusses religious or ecclesiastical questions. It has enough difficulties of another kind to contend with, without creating needless embarrassments. Our statesmen are well aware, when they call to mind the history of our first revolution, that it is always bad

policy to commence a quarrel with the sacerdotal caste. There are cases, however, in which the National Assembly are under the necessity of entering upon that course. Recently a debate took place upon the supplementary pension granted to the cardinals. The Minister of Worship asked 10,000 francs for the Archbishop of Bourges, on account of his title of cardinal. The members of the opposition protested against the proposed grant.

Why, in fact, should this supplementary sum of 10,000 francs a year be granted? The Archbishop of Bourges receives a considerable salary already, in the capacity of archbishop. He has also a very lucrative source of income connected with his office, besides that granted from the national treasury. He has enough, therefore, abundantly to supply his wants, and even his fancies. Once more, what right has he to these 10,000 francs? But, said the Minister of Worship, he is a cardinal. That may be, replied the members of the opposition. A cardinal is a prince of the Roman Church; he is chosen and appointed by the Pope, without the intervention of the State. Let the Pope, then, furnish him with a supplementary salary, if he thinks fit. The treasury of France ought not to be used for the payment of foreign princes.

This was sound reasoning; but the Minister of Worship urged all the fallacious arguments brought forward in behalf of the Papal Church. It is necessary that the bishops should be suitably (*read splendidly*) remunerated, and with yet greater reason, the cardinals; for these last take part in the election of the Popes, and it is to the interest of France to figure in the conclave. In the short, the supplementary salary of 10,000 francs was voted by the majority, but 184 votes in the negative showed that this prodigal expenditure of money upon the priests excited considerable dissatisfaction.—*French Correspondent of Evangelical Christendom.*

PROTESTANTISM IN HUNGARY.—Proposals have recently been made by the Government to the Protestant churches of this country to provide salaries for their pastors. The two Synods of the Lutheran and the Reformed communions assembled to take them into consideration. The latter is the more numerous body, and has about 3,000 pastors, who for the most part live in great poverty. There were strong inducements to accept the proffered stipends; they were not limited by conditions, and were understood to be benevolently offered. But, as the subject was discussed, only one opinion appeared to be entertained; and without the necessity of resorting to the vote, it was unanimously resolved to refuse any connection with the Papal Government. The pastors naturally feared that, if they took the salaries, the State would, sooner or later, claim to interfere with the internal government of their churches. After the Synods had met separately, and had each come to the same decision, they held a united meeting to compare and harmonize the answers they were to send in. They were alike surprised and gratified to find how exactly their views coincided, both as to the general principle, and even in details. The Reformed Synod had prepared their reply with more completeness, and more elaborately, than the Lutheran; and upon the motion of a pastor of the latter body, it was adopted by both churches, and has been presented to the Government as a joint reply.—The members of the Reformed Church are about two millions; those of the Lutheran about half that number.—*Evangelical Christendom.*

An Unknown World.

ENGLISH IN EASTERN AFRICA—ITS FATAL CLIMATE.

Quite recently the English have made a settlement at Adeu, near the Red Sea. Having once obtained a foothold, they, English-like, began to push about them, and one of their first discoveries was a river where none was marked upon a chart, and upon this they steamed three hundred miles without finding the least obstruction. Having now passed round this continent, let us look up in the interior. For half a century the English government have been expending lives and treasures in a partial exploration. They have found that this whole tract of country is one of amazing fertility and beauty, abounding in gold and all sorts of tropical vegetation. There are hundreds of woods, invaluable for dying and architectural purposes, not found in other portions of the world. Through it for thousands of miles sweeps a river, from three to six miles broad, with clear water, and of unsurpassed depth, flowing on at a rate of two or three miles an hour, without rock, shoal, or snag to interrupt its navigation. Other rivers pour into this tributary waters of such volumes as must have required hundreds of miles to be collected, yet they seem scarcely to enlarge it. This river pours its waters into the Atlantic, through the most magnificent delta in the world, consisting perhaps of a hundred mouths, extending probably five hundred miles along the coast, and mostly broad, deep, and navigable for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population.

Far in the interior, in the very heart of the continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country through which the Niger makes its sweeping circuit, are indescribable. In many places its banks rise boldly a thousand feet, thickly covered with the richest vegetation of tropical climes. But all this vast and sublime country, this scope of rich fertility and romantic beauty, is apparently shut off forever from the world. It is the negro's sole

possession. He need not fear the incursions of the white man there, for over this whole lovely country moves one dread malady, and to the white man it is the "valley of the shadow of death."

In expedition after expedition, sent out from the English ports, on the Island of Ascension, not one man in ten has returned alive; all have fallen victims to this seemingly beautiful country. It seems impossible for an Englishman to breathe that air. So dreadful is it—so small the chance of life, that criminals in England have been offered pardon on condition of volunteering in this service, more terrible than that of gathering the poison from the fabled Upas.

This country, tempting as it is, can only be penetrated at the risk of life, and it is melancholy to think that those who have given us the meagre information that we have, do so at the sacrifice of their lives.—*Simmond's Colonial Magazine.*

The Tavern.

It were a thousand fold cheaper, then, to raise by tax and pay over to such an establishment in regular instalment, from year to year, the balance of a fair support, rather than to make it a nursery of vice, and suffer it to support itself by depraving the morals and preying on the thirst of the community. In the other case you say to the man, "keep us here a tavern; get what you can from it as a tavern, and for the rest, keep drinks, teach our neighbors and sons to love them, and they'll pay you the balance!" Such is the virtual compact on which many a tavern is opened. Pass on now a dozen years, and count the advantages of this economical scheme. It is less of a tavern now than at first, but it is a very public house. At first it found very little help from the bar; such were the general virtue and correct habits of the neighborhood, that it yielded small gains for a time. But a beginning was made. Your neighbor A has paid a trifle there, and sometimes drops in, and C just takes a drop. The work is well begun. Your son has learned the way there. A growing thirstiness is among you. Loose habits gain ground, indolence prevails, and strange medicines have come into vogue. And so, year by year, the poison works ever deeper and wider. And now ten or fifteen years being past, balance your accounts with this cheap tavern. That fine young fellow then, rich in health and character and homestead, that is he, the ragged bully yonder, lounging at the tavern steps in the capacity of deputy hostler!—His wife and children are in yonder hotel. These have been terrible years to her and him. Infinitely better and cheaper for him if years ago, when he first entered that tavern, had he laid down on the counter a deed of his hundred acres, as his share toward sustaining it free of drink. And where is your neighbor B, that man of office and leader of men? Dead; three years ago; he was singularly handled, had wild fits of fury at times, and saw horrible visions of serpents and devils, "Inflammation on the brain," and the town paid for his coffin! And his aged widow, and two intemperate sons, and the sotish widow of his third son, who broke his neck at a raising, and her five children, are all counted among the town poor! That man was worth more than many taverns. Insanity has prevailed too. Capt. C, one evening of muster day, after displaying all through the duties and trials of the day as much sanity as military men in general, went mad at night and butchered his wife! The State supports him now, the town his six orphans. And what a change for the worse all over the place! It is not merely so many fallen, so many bankrupt; not merely that many of your old acquaintances are sleeping now in premature and shameful graves, nor even that that son, who took his first glass in that tavern, now costs you thousands, and wrings your heart with every pang which a besotted and vagabond child can inflict; but alas! what a loose and graceless generation has sprung up! What insolence and mischief and vice abound! Property fallen thirty per cent., morals eighty! But you have had your tavern. You have tried that sagacious expedient for sustaining it, not by putting your own hand in your pocket and paying what it was worth, but by letting the dealer put his hand in and help himself, and not into your pockets only, but into the hearts and characters and lives of you all. You have paid him out of the best blood of your hearts.—*Kitchel's Appeal.*

For the Christian Secretary:

Practical Thoughts on Man's Ruin and Recovery.

Any one who has given the slightest attention to the history of our first parent in the garden of Eden, must have been struck with the wonderful transactions and awful scenes which crowned the day of his creation. What amazing events passed in hurried succession before him. What a morning was that when he gazed forth upon creation opening as a rose, leaf by leaf, into maturity. From his abode of innocence, he silently gazed on the mighty march of the heavens as he rode through the blue arch in sparkling majesty, being the glory which encircled him. Or, as he ascended the lofty mountains, and saw them bend, as it were, their lofty heads in humble subjection to the great Creator, it undoubtedly impressed him with an awful solemnity.

To him at such a time, the world was dressed in her most enchanting glory. Delightful must have been this habitation of innocence, without a spot or blemish to mar its infant beauty. Nevertheless he lived to witness the night of the world, when the dark curtain of sin was drawn over its glory, tarnishing its beauty, overwhelming it with misery and violence, and

bringing it under the curse of its Creator. But amid this night of sin and death, when the loud-toned billows of wrath rolled over his head, he gazed with eager eyes, and beheld the star of mercy tinged the eastern horizon with its mild rays. Its genial brightness lighted up the dark abode of sin and death in which Adam was enwrapped, and caused him to realize that with industry and perseverance "to the end," he should be saved. "For the first man was of the earth, earthly, the second man was the Lord from heaven."

The question has frequently presented itself to my mind, whether all grades of men fell by Adam's sin, and if so, has the Atonement that in it will save all men who will subscribe to its conditions.

If all men did fall, and partake of the sin which Adam committed, then most assuredly the white and colored man suffered equally; for a proof of this, we see that the colored man is prone to the same sins as the white man. Consequently, there exists no difference in regard to their natures, as each is conceived in iniquity and born in sin, and if God has made of one *blood* all nations, then most assuredly one man has no better blood circulating in his veins than his fellow man.

If this be true, the next thought which presents itself is, Can all men be saved, and are those who have tasted of the blood of the atonement, equal? Do they stand upon one platform, or have the white clergy a pre-eminence over the colored? Probably it may be said that in Christ we are all *one*; that the blood of Christ binds us all together. This doctrine will do very well to talk and theorize about, but if the blood of Christ is of any virtue, it is of a practical and not of a theoretical nature. The white clergy will take a colored minister by the hand away from home, but in their own towns and villages they recognize them not. If this is the practical part of the atonement, then most assuredly my white brothers in the ministry have a new edition of the Bible, which has not as yet a very general circulation in the world.

I desire to see ministers of Christ pay no respect to persons, remembering that the colored minister will stand by the side of the white minister in the day of judgment, and if you are ashamed of them here, he will be ashamed of you hereafter. Let us then, one and all, live in that Christian fellowship and communion here which (if we are so favored) will exist hereafter.

L. BLACK, Pastor of the Colored Baptist Church, Stenington.

EPISCOPAL SAINT WORSHIP.—The Protestant Churchman, New York, notices with pain, "the indication of many young minds towards the fascinations of the Roman purple, and the mystery of stone walls, organ lofts, postures, pictures, patron saints, &c., &c." It appears that the New York Churchman, (not the Protestant Churchman,) is the organ of the Puseyite portion of the Episcopal church, and in giving its editorial influence in favor of the worship of departed saints, and also in favor of placing the pictures of saints before the worshipper's eyes, in the chance, to quicken his devotions, and visibly to offer their mediatorial services, and intercessory prayers. Such being the strong leaning of a large portion of the Protestant Episcopal church in this country, there is evidently need enough in that church, of a Society for the Promotion of Evangelical Knowledge,"—And it is gratifying to know that this Society is zealously and firmly prosecuting its object.

A CURE FOR DRUNKARDS.—Dr. Schreiber, of Stockholm, has succeeded in curing drunkards of their bad habits. He isolates the patient, gives him brandy and water to drink, prepares all his food with brandy and water, and mixes these with his tea and coffee. At the end of a few weeks, the regimen produces an uncontrollable disgust and repugnance. A physician should, however, watch the operation for fear of apoplexy and cerebral congestion. One hundred and thirty-nine soldiers were so treated, with perfect success,

Practical atheism has always been the grand support of speculative minds, and deservedly esteemed no less dangerous in its tendency and effects.

When a man jests upon religion, or declares it is indifferent what religion we are of, it is most certain that himself is of no religion at all.

It is certain there never was a man who said there was no God, but he wished it first.

At the battle of Waterloo, more than 50,000 perished.

Bear with, and do not magnify each other's infirmities.

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THIS COMPANY has a liberal and permanent fund for the payment of claims, for the benevolent purpose of insuring lives upon the Mutual system. It is now fully prepared to carry out the benevolent intentions of the New York Legislature, by extending as far as practicable, the benefits of this Institution.

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JAMES HARPER, the extensive publisher, and late Mayor of New York, is among its earliest friends and officers.

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In short, this is one of the best organized, and most carefully arranged Life Insurance Companies now in existence. Every one that takes a policy is a member, and has an interest in the Company, and particularly in the protection of the poor.

THE NAUTILUS COMPANY stands high in public estimation, for safety, and as a profitable one to insure in.

It has a fund of \$123,500.12 to meet losses—invested in United States and other safe securities.

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He will issue policies for the present at his office, No. 5 Central Row.

DR. J. C. JACKSON, whose office is over 164 Main Street, Hartford, is appointed as Examining Physician of the Nautilus Company.

DR. CALIFORNIA KELLY, to whom some are taken by the Company, to a reasonable advance from ordinary rates. feb. 2

E. BURR, 6m48

WILLIAM CONNELL, Secretary.

Hartford, Jan. 1847.

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